

Calthrop (G.), Preacher's Commentary on Gospel of St. John.
 Church (R. C.), Cathedral and University Sermons, 182.
 " " Village Sermons, 201.
 Cooper (E.), Practical Sermons, 230.
 Dick (G. H.), The Yoke and the Anointing, 160.
 Hall (N.), Gethsemane, 307.
 Hodge (C.), Princeton Sermons, 86.
 Hoare (E.), Great Principles of Divine Truth, 218.
 Hutchings (W.), Person and Work of Holy Ghost, 78.
 Illingworth (J. R.), Sermons preached in a College Chapel, 60.
 Krause (W. H.), Sermons, 2nd Series, i. 210.
 Lang (J. M.), Last Supper of our Lord, 166.
 MacArthur (R. S.), Calvary Pulpit, 150.
 M'Cosh (J.), Gospel Sermons, 150.
 Maclaren (A.), Holy of Holies, 78.
 Maurice (F. D.), Christmas Day, 335.

Melville (H.), Sermons, 177.
 " " Voices of the Year, i. 503.
 Milligan (W.), Ascension and Heavenly Priesthood, 159.
 Price (A. C.), Fifty Sermons, x. 81.
 Pusey (E.), Sermons, 342.
 Robson (J.), Holy Spirit, i, 176.
 Sadler (M. T.), Sermon Outlines, 181.
 Spurgeon (C. H.), Sermons, vol. i. No. 4; vol. xiii. No. 754; vol. xviii. No. 1074; vol. xxxv. No. 2074.
 Stamford (C.), Evening of our Lord's Ministry, 93.
 Tomlin's (R.), Sermons, 229.
 Vallings (J. F.), Holy Spirit of Promise, 34.
 Vaughan (J.), Fifty Sermons, ix. 107.
 " (C. J.), Doncaster Sermons, 463.
 Wellton (J. E. C.), Spiritual Life, 105.
 Wilkes (H.), Bright and Morning Star, 118.
 Wilson (J. M.), Sermons preached in Clifton College Chapel, 165.

At the Literary Table.

THE BOOKS OF THE MONTH.

PART II.

Christian Doctrine.

ST. PAUL'S CONCEPTION OF CHRIST. BY DAVID SOMERVILLE, M.A. (*T. & T. Clark.* 8vo, pp. xvi, 330. 9s.)

WE have read Mr. Somerville's Cunningham Lectures with uncommon pleasure. Having heard them highly praised by those who listened to their delivery, we went to the book with misgiving. For how often has the printed page crushed the life out of the spoken word! But the life here is vivid still and intense.

And yet it is not where the author expects that we find his page most interesting. In the Pauline conception of Christ it is the doctrine of the Second Adam that Mr. Somerville holds central. It does not seem to us that he has proved it so central as he holds it is. And certainly it is not in the exposition of the Second Adam that Mr. Somerville rises to the height of himself. It is in the later pages of the lecture on the Immanent Christ. That lecture (it is the fourth) is, for warmth of spiritual feeling, the climax of the book. In spite of Mr. Somerville's intention, the interest rises to that, and never rises beyond it. The book fulfils its intention. It is the most credible account of St. Paul's conception of Christ we have ever read. But the

chapter which describes the Christ that dwells in the believer's heart by faith is an original contribution to Biblical Theology of the highest permanent value.

THE CHRIST OF HISTORY AND OF EXPERIENCE. BY THE REV. DAVID W. FORREST, M.A. (*T. & T. Clark.* 8vo, pp. xx, 479. 10s. 6d.)

This is the third volume of the Kerr lectureship. The previous volumes were Dr. Orr's *Christian View of God and the World*, and Dr. Kidd's *Morality and Religion*. Both took and have maintained a place of nearly unique distinction among lectures. This volume will lift the Kerr lectureship, we do not hesitate to say, to a yet higher place.

The Christ of History and of Experience is the greatest subject of human study. It demanded a strong man's hand, the hand of a man who knew that he was strong. Mr. Forrest is one of the younger men of the United Presbyterian Church of Scotland, yet he must have known his strength. We know it also now. Surely it is a marvellous thing that we should be able to call a book worthy of a theme like this? We call this book worthy. We recognize it as a distinct contribution to the interpretation and vindication of that subject which has occupied the greatest minds of all the

Christian centuries. If our readers are able to read but one of the books of the month, good as many of them are, and great as some of them are, we have no hesitation in recommending them to this. Its felicity of style is not less than its supremacy of thought.

THE LAST THINGS. BY JOSEPH AGAR BEET, D.D. (*Hodder & Stoughton*. Crown 8vo, pp. xv, 318. 6s.)

Undaunted by the great reception that has been given to Dr. Salmond's *Christian Doctrine of Immortality*, Professor Agar Beet goes over the ground again, comes to other conclusions, criticises Dr. Salmond by the way, and issues a most powerful exposition of the biblical doctrine of the Last Things. His direct criticism of Dr. Salmond is an incident only, but he covers the ground not only independently, but often antagonistically, and may be said to criticise throughout. And yet we do not think that he had that intention before him. If we are not mistaken the book must have been mostly in writing and all in thought before Dr. Salmond's appeared.

Now it may be supposed that if Dr. Agar Beet criticises Dr. Salmond, he is a believer either in Conditional Immortality or in Universalism. He is not a believer in either. He holds that to one of these positions Dr. Salmond was done less than justice. He holds, against Dr. Salmond, that Conditional Immortality has more to say for itself than Universalism. But he does not believe in either. He believes that there is a fourth position: that Dr. Salmond's position is as incredible as the other two, and that a fourth position there must be. What that position is, you must take to his book and see. You will not regret the doing of it, for it is the work of an experienced expositor; it is the patient outcome of the thought of years that are more than some of you have seen.

TWO STUDIES IN THE HISTORY OF DOCTRINE.

BY BENJAMIN B. WARFIELD. (New York: *Christian Literature Co.* Crown 8vo, pp. viii, 239.)

Our systematic theologians have all run away to America. When or where have we had a system in this country to be compared with Professor Harris's *God the Creator*? When have we had a system of any kind? When have we had even a single doctrine seriously and systematically delivered to us? It was Professor Warfield who recently protested against the decay of Systematic Theology. It is he who appropriately offers us

these two studies now. The first is on Augustine and the Pelagian Controversy, the second is on the Development of the Doctrine of Infant Salvation. Both studies are impartial, capable, thorough.

A TREATISE ON SANCTIFICATION. BY THE REV. JAMES FRASER. EDITED BY THE REV. JOHN MACPHERSON, M.A. (*Bliss, Sands, & Co.* Crown 8vo, pp. xxxi, 493. 7s. 6d.)

Those who possess a copy of Fraser on Sanctification will be sorry now, for this edition antiquates all other editions entirely. Those who do not possess a copy, will be glad to learn that a book which the booksellers could not supply is now so happily available. For Fraser on Sanctification is one of the books that refresh and feed the soul. There is, it may be admitted, a certain theological precision in it, which does not suit the temper of to-day; a sharpness of distinction, for example, between the moment of repentance and of faith. But that makes half the worth of Fraser to the present age. It is quite possible for precision of theological thought to agree together with largeness of heart, and if that is a truth we are in danger of forgetting, Fraser will call it to our remembrance, for he was in himself and in all his work the living and moving expression of it.

AFTER PENTECOST, WHAT? BY JAMES M. CAMPBELL. (*Oliphant Anderson & Ferrier*. Crown 8vo, pp. 298. 3s. 6d.)

Surely we are about to receive a great book on the Holy Spirit. We are ripe for it. The interest in the subject is most intense, and it is spread over all the world. And one of the signs that the great book is coming—the book that will give us the subject fully and for us finally—is the appearance of innumerable small books on parts of the subject. When the great book comes it will be biblical and historical; be built unswervingly on the Bible, and gather into its structure the undeniable facts of Christian experience. Speculation and even mysticism have had their day here.

Mr. Campbell has written two of the smaller books. The earlier, which he called *The Christ in Man*, worked practically a single idea, though a fresh and invigorating one. The present volume covers the ground more largely. Again, however, it is biblical and historical, and in the line of the only enduring work on the subject. It covers

more ground, but it is as full of life as the other. If preachers knew of the preaching wealth this volume contains, if Christians knew of the Christian liberty it leads to, they would not grudge the buying of it.

HISTORY OF DOGMA. BY DR. ADOLPH HARNACK.
TRANSLATED BY JAMES MILLAR, B.D. (*Williams & Norgate*. Vol. III. 8vo, pp. xv, 336. 10s. 6d.)

The third volume of Harnack's *History of Dogma* needs but the announcement of its issue. The work is known; the translator now is known also. One wondered if ever we were to see the *History of Dogma* in English; no one hoped to see it in better English than this.

CONDITIONAL IMMORTALITY. BY PROFESSOR SIR G. G. STOKES, BART. (*Nisbet*. 8vo, pp. 93. 1s.)

Professor Stokes is well recognized as an unwavering, unanswerable believer in Conditional Immortality; and here is the sum of his belief in a series of unconventional letters.

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Northern Scotch of keenest quality; Christian teaching of soundest truth.

Apologetic.

THE PROVIDENTIAL ORDER OF THE WORLD.
BY ALEXANDER BALMAIN BRUCE, D.D. (*Hodder & Stoughton*. Crown 8vo, pp. viii, 391. 7s. 6d.)

Dr. Bruce tackles the greatest problems of human thought, and never loses his buoyancy. For he begins with faith. Our typical philosopher forgets that knowledge has to be *added* to something. He begins with it. So his face and his words grow longer as they go.

Dr. Bruce did not read Lord Gifford's will (for these are the Glasgow Gifford Lectures of 1897) as forbidding him to begin with faith. He only understood that it expected him to verify it. So he began with faith. And adding knowledge to it as he went, found the knowledge verifiable none the less, and be the faith's invincible apology. So his doctrine of Divine Providence is not a doctrinal balloon; it is the habitable house and earthly counterpart of that building not made with hands, which is eternal in the heavens.

And in Dr. Bruce's hands the doctrine of Providence is neither impossible nor unfruitful. It is a genuine part of the doctrine of God. It leads towards the full apprehension of God in

Christ Jesus. It is a power of God unto salvation to every one who will accept it.

THE MASTER'S WATCHWORD. BY THE REV. JERVIS COATS, M.A. (*Maclehose*. Crown 8vo, pp. xxii, 320.)

What *is* the Master's watchword? We know the watchword of each of His disciples. Peter's watchword is Hope; Paul's, Faith; James's, Works; John's, Love. We know the disciples' watchword,—what is the Master's? We do not know the disciples' watchword, answers Mr. Coats. There is one watchword to them all, it is *Love*, and that is the Master's watchword also.

So it is a song of Love. And love is made religion, and religion love. And this is the message that Mr. Coats has from God, that we should love one another. He has found his message through the most competent study of Holy Scripture and the most extensive study of modern literature and his own experience. He declares it in words that are winning as the burden of the message itself.

CHAPTERS IN PRESENT-DAY THEOLOGY. BY THE REV. S. LAW WILSON, M.A. (*Dickinson*. Crown 8vo, pp. 221.)

The problems are all great enough for a volume each, and there are twelve of them, so it is not much that can be done with them. The words spoken are the words of an unfaltering believer, and they have little sympathy with the wayfaring man, who is a fool to err among such unmistakable verities.

THE PERFECT LAW OF LIBERTY. BY VINDEX. (*Redway*. Crown 8vo, pp. 123.)

'But to us whose belief in the immortality of the soul is quite independent of the question of Christ's resurrection, it matters little whether Jesus ever rose or not.' That sentence will show the purpose and position of the writer. His tone is reverent, his words candid and fair. But that sentence shows that his purpose, if he had secured it, would avail him nothing. What is the immortality of the soul to us if Christ has not risen? We are yet in our sins.

A TEST OF THE TRUTH. BY OXONIENSIS. (*Stock*. Crown 8vo, pp. 48. 1s. 6d.)

It is addressed to the weary agnostic, and the test of the truth is, try it—pray, work, anything—experience will prove it true.

Sermons.

THE LITTLE LUMP OF CLAY. BY THE REV. H. W. SHREWSBURY. (*Oliphant Anderson & Ferrier.* Crown 8vo, pp. 189. 1s. 6d.)

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SIDELIGHTS FROM PATMOS. BY GEORGE MATHE-SON, M.A., D.D., F.R.S.E. (*Hodder & Stoughton.* Crown 8vo, pp. viii, 350. 6s.)

Dr. Matheson forbids us to call this a volume of sermons. It is a volume of expositions. And the difference which Dr. Matheson recognizes between the two is that the sermon should be 'more direct and more concrete.' In short, this is for the pulpit, not the pew; and the man in the pulpit is counted on to add the directness and concreteness himself. It is a volume of expository suggestions: the Apocalypse being the field. The suggestion is always felicitous, often fertile, sometimes final.

CHRISTIAN ASPECTS OF LIFE. BY BROOKE FOSS WESTCOTT, D.D., D.C.L., Bishop of Durham. (*Macmillan.* Crown 8vo, pp. viii, 428. 7s. 6d.)

If the Bishop of Durham had cared he might have made three volumes out of this one. There is matter enough for him to divide, there is thought enough for us to digest. The volume contains the sermons and speeches of the last five years. The subjects are apparently of most extensive range. Dr. Westcott himself divides them into seven classes. But in heart they are one. It is *applied Christianity*. Once it was said that the Bishop of Durham's interests (he was Professor Westcott then) were speculative. His commentaries were mystical. So it was said. We doubt if the judgment was just. But there was excuse for it. Now no one can hesitate to say that his interests are in Christianity as practised and applied. He is the great preacher of 'faith that worketh by love'; he

is one of those good divines who follow their own instructions.

It is not an encouraging book. We cannot say that our Lord's ministry was an encouraging ministry. But it is real. Carlyle makes sardonic mirth over the numerous French constitutions that were manufactured during the revolution, but which would not *go*. Here is the great universal Christian constitution, and a most undaunted, self-denying determination to make it *go*.

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JOURNALS OF DOROTHY WORDSWORTH. EDITED BY WILLIAM KNIGHT. (*Macmillan.* Globe 8vo, Two Vols., pp. xvii, 255; 292. 10s.)

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FAMOUS SCOTS. KIRKCALDY OF GRANGE. BY LOUIS A. BARBÉ. (*Oliphant Anderson & Ferrier*. Crown 8vo, pp. 157. 1s. 6d.)

Of all the characters who entered Knox's life and are described by him in his *Historie*, the most perplexing, it has always seemed to us, was Sir William Kirkcaldy of Grange. That he was a genuine son of the Reformation we are convinced. Indeed, Knox himself never doubted that. And yet, in its most trying hour Kirkcaldy went from it as if he had never been of it, and persisted in his defection to his dying day. In his 'Godly letter to the Faithful in London,' Knox contrasts the case of Peter who 'upon a suddane, without any former purpos, within ane short space, thryse denyit Christ,' with the case of those who 'upon determinat purpose and advysit mynd, denyit Christ daylie.' Kirkcaldy was apparently one of the latter. More like Balaam than any modern instance we know, he accepted the wages of unrighteousness, and fell on the side of the enemy. Yet even Knox was assured by God that there was mercy for his soul.

Well, here is Kirkcaldy's life. Mr. Barbé has written it from Kirkcaldy's own correspondence and other unimpeachable and unhostile witnesses. For the first time we see the man as he saw himself. He is less of a riddle now; but he is not less interesting or instructive.

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A STRONG NECESSITY. BY ISABEL DON. (*Jarrold*. Crown 8vo, pp. 348. 6s.)

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'Type' here is a synonym for 'caricature.' There are no such clergymen. The Rev. Hames Mann has too rough a brush for painting men. The treasure of the gospel is often found in earthen vessels, but not of so coarse a clay as this.

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A new manual of Homiletic was greatly needed. The books we have were good in their day, but preaching stands still no more than engineering, and their day is overpast. A new manual was

even imperatively demanded. For preaching was never the serious task it now is. Never before was it demanded of the preacher so urgently that he should equip himself with every possible accessory to the perfection of his office. For never before had he the odds to contend against he has now. And surely he is a foolish man and a pithless preacher who would despise the knowledge which a master in the art of preaching could impart to him. Professor Christlieb was such a master. It was his mastery over this art that gave him directly, and through his numerous pupils, the many souls he had for his hire. No doubt a man may learn from Christlieb, know this Manual by heart, and practise it undeviatingly, and yet win never a soul. But other things being equal, the accomplished student of Homiletic will always be the welcome and successful preacher.

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Ethnology ought to be the most fascinating of all studies, if it is true that the proper study of mankind is man. That it has been eclipsed by other studies may be due to misfortune. It has not always been offered free from impurities, of language and other things. Professor Ratzel's work is pure and most attractive. Nothing can surpass its wealth of illustration or the beauty and finish of many of its pictures. And the letterpress is in keeping. It is a handsome, wholesome book, as one may desire; at once scientific, artistic, and recreative.

THE DAY-BOOK OF WONDERS. By DAVID MORGAN THOMAS. (*Fisher Unwin*. 8vo, pp. 635.)

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Christian Missions.

CHRISTIAN MISSIONS AND SOCIAL PROGRESS. BY THE REV. JAMES S. DENNIS, D.D. (*Oliphant Anderson & Ferrier*. Vol. I. 8vo, pp. xvi, 468. 10s. 6d.)

This is *the* argument on behalf of Christian missions. Not for you or me. We do not need an argument now. But for the world. For the world is in Nathanael's place as to this, and what we must say to the world is just what Philip said to Nathanael, Come and see. Come and see what Christian missions have done, we say. And when we point to cannibals clothed and in their right mind, the world shrugs its comfortable shoulder and says, 'I do not know. Is he happier now? Is he better fed?' For the world does not appreciate the difference between the man with the devil and the man without. So we take this unbelieving world to the modern islands of the blest, and point to men and women who through fear of malignant spirits and more malignant men were all their lifetime subject to bondage. Now they are themselves doing the works which Christ did upon the earth, healing the sick, curing the blind, casting out devils, and preaching the gospel to the poor. It is *the* argument for Christian missions. And in this grand volume, packed with facts and tingling with missionary enthusiasm, you may read how the Cross of Christ is steadily reducing the area of the world's cruelty, misery, and social degradation.

THE GIST OF JAPAN. BY THE REV. R. B. PEERY, A.M., PH.D. (*Oliphant Anderson & Ferrier*. Crown 8vo, pp. 317. 5s.)

It is a missionary's book. Japan is seen with a missionary's eye. The things are things that interest a missionary. The estimate of them is a missionary's estimate. But Dr. Peery, who belongs to the Lutheran (American) Mission, has a surprisingly catholic taste and a surprisingly open

eye. *The Gist of Japan* is an accurate title. For there are few things of interest that Japan affords us that are missed. The illustrations (eight full page photographs) are also catholic and well chosen.

CHINESE CHARACTERISTICS. BY ARTHUR H. SMITH. (*Oliphant Anderson & Ferrier*. Crown 8vo, pp. 342. 5s.)

Mr. Arthur Smith's *Chinese Characteristics* is the book on its subject. It has taken its place (this is the fourth edition) as the authority. And it has the charm that authorities rarely have. It is easily written, or at least it is easily read. Its knowledge is surprising, both in itself and in its minuteness. How did they let him see them so, tell him so much? How had he the memory to recall it? This edition is called popular, which seems to mean that it is excellently illustrated from many original photographs.

Periodicals.

THE CRITICAL REVIEW. VOL. VII. EDITED BY PROFESSOR S. D. F. SALMOND, D.D., F.E.I.S. (*T. & T. Clark*. 8vo, pp. 508. 7s.)

Dr. Salmond is to be heartily congratulated on the issue of his seventh volume. For the rocks that lie in the way of a review in which the articles are signed are very many. They are so many that few reviews get past them. Dr. Salmond has steered his ship into the open. For he has impressed upon his crew the necessity of doing the work they had to do conscientiously, and that there should be no respect of persons. The judgments which the *Critical Review* contains are therefore not only the judgments of scholars, but judgments that may be trusted.

THE SUNDAY AT HOME. THE LEISURE HOUR. (*R.T.S.* 8vo, pp. 812, 812. 8s. each.)

Old as these annuals are, and friends as they have always been, it is still advisable to name them when they enter. For the number of annuals is very great, and they may be missed in the crowd. They wear their old look, and carry their old wholesome, helpful contents; the special feature this year being the jubilee literature in each.